The Christian Community

JOURNAL OF COMMUNITY RELIGION

Two Christmas Poems

Whispered Stories

Did you know the little stories
Angels used to tell
To Baby Jesus sleeping
Soft beneath their spell?

When you brought Him gifts of jewels,
Frankincense and myrrh,
And waited by the cradle
For the child to stir

Did you hear the night's low whisper,
Crosses He will bear,
And only brightness beaming
Over Jesus there?

Mary's Little Boy

Bend by a dusty manger.
Mother Mary's Son
Will lisp a tender story
Years ago begun.

Kiss the little forehead;
Smell the sweet child's breath.
You have touched the hand of Heaven
And kissed the lips of death.

Raymond Kresensky

December 7, 1934

The Community Church Workers of the United States of America, (Inc.)

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OBJECTS

To foster Christian unity.
To help communities unite local churches.
To plan community programs.
To hold conferences.
To foster and promote fellowship for community religion.
To help reduce competition and overlapping of effort.
To place cooperation above competition.

Members in Every State
Service Bureau for Churches and Ministers Uniting Churches
Promoting Community Programs
Publicity on Church Unity

Golden Words For Youth

ANY college student who happens to read "New Horizons" will be glad that the Wheaton Press published these talks which Dr. J. Edgar Park gave at daily chapel services in Wheaton College, Norton, Massachusetts.

DR. PARK'S treatment of each subject whether he is philosophizing about life, or speaking of such concrete matters as examinations, is direct, concise and genuinely real. Appropriate illustrative incidents coupled with unexpected adroit turns of viewpoint keep the interest unusually alert and ready for the thought-provoking message which is conveyed. He is understanding and generous, entertaining and lucid, yet pointed and definite in his emphasis of right, positive attitudes and the importance of adjustment to the universe. His excellent use of effective synonyms and metaphors creates graphic word pictures. Whether young or old, be sure to read the delightful essay on "Twelve Years Alone with Twelve Books" which is included toward the end of the book.

IN DISCUSSING a simple philosophy of life, Dr. Park says, "Life consists of a knack. The secret is to establish a harmony between intense effort and relaxation. The knack of life lies in attaining that rhythmic ease which is the fruit of endless effort. . . . Living is like riding; there is no relaxation like it when you have caught the rhythm. . . . Life does not give you what you want. It gives what you know enough to ask for right. Give just a little cup of love to life and life will pour out its riches of affection upon you. Give just a little concentration and life will help you to work miracles of art. Give just a little friendliness and life raises up unnumbered friends. Life plays fair."

G. D.

More Vision

Dr. Julius Hecker, professor of philosophy at the Academy of Moscow, speaking at the weekly open forum at Boston University recently, told the students that a deeper spiritual vision than the repudiated ritualism of a dominating Russian Orthodox Church is emerging today in the Soviet Republic.

The Legend Of Lavender

THE sun was hot that August day,
The day she spread them there,
The little Baby Jesus' clothes,
So small and white and fair.

She held the bits of soft white wool,
Clean, fragrant, in her hand,
And wistful, stood and looked about
At all that sunburned land.

SOME place to hang the tiny things
She sought, that they might dry
And bleach, away from dust and sand.
A low bush grew near by.

A scraggly bush, with dull green leaves
And scentless flowers of blue,
But up, away from sand and dirt,
In a sheltered spot it grew.

SO MARY spread His small things there,
Tiny and soft and fine,
Sweet with the breath of His baby self,
Perfume of the Flower Divine.

The scentless flowers of dull grey blue
On which the garments lay
Drank in the fragrance of those wee clothes
Through all that sunny day.

AND when at night she took them in,
All dry, and bleached so fair,
The fragrance of them lingered
About the grey bush there.

And still through all the changing years,
Wherever lavender grows,
It bears the sweet, clean fragrance
Of the Baby Jesus' clothes.

Katherine Welden.

THE CHRISTIAN COMMUNITY

A Journal of Community Religion

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Christmas

THE Christmas festival of the church has become world-wide in celebration. The fact of Christmas is more important than any of the many ideas which have gradually surrounded the birthday of the King.

The church is under a divine compulsion to disengage itself from all the commercialism which plots to extract dollars from buyers under the spell of so deep an emotion.

Every keen observer of this greatest day of the church year testifies to the values of fellowship, warm heartedness, and religious sentiments which gather about this season.

Let joy and peace resound during this Twelfth-night and may the deeper joys of the Christ-mind find lodgment in our hearts through all the coming year.

China Colleges

ASSOCIATED Boards are making an appeal for Christian Colleges in China. Modest budgets are being placed ahead of vast expansion. Names which have had long and honorable service to their credit are included in the list. Cheeloo University (Shantung); Fukien Christian University, Ginling College; Hangchow Christian College; Hua Chung College; Lingnan University; University of Nanking; Soochow University; West China Union University; and Yenching University are jointly making a drive for support.

A team of outstanding speakers is touring the country, among them President Barbour of Brown University; Dr. R. E. Diffendorfer; Dr. Stephen P. Duggan of Columbia; Dr. Robert E. Speer; president Ellen Fitz Pendleton; Mrs. Francis J. McConnell; and Mrs. John H. Finley. From abroad come Ching-Jun Lin, president of Fukien; N. Gist Gee, vice-president of Yenching; Francis S. Hutchins, vice-president of Yale-in-China; Olin D. Wannamaker of Lingnan University; and Francis Cho-Min Wei, president of Hua Chung College.

They will be in Cincinnati, December 9; Wheeling and Pittsburgh, December 16; Greater New York, January 1; Boston, January 13; Syracuse, January 20; and Rochester, January 27.

This is another strong evidence of the joint program of cooperation for which the Layman's Report on Missions pleaded. Let such good efforts multiply.

The Church Struggle In Germany

HITLER has hit a snag. It is the Church. We were sure he would sooner or later and so were aware of forces beyond his control when Burris Jenkins of Kansas City wrote for us in The Drift of the Day (Issue of September 21) that the larger issues would compel Hitler to find out how strong the church-mind really is.

From a complete report on the situation from Henry Smith Leiper ("The Church-State Struggle in Germany") just issued, it is quite plain that the church in Germany has won the first skirmish and is prepared for any further battle before the church.

There has been "unification" in a degree but in no sense as Hitler demanded at first. A "toothache" prevented Hitler from receiving Herr Mueller and the state was withdrawn from church affairs.

Dr. Koechlin of Switzerland was present representing the Universal Christian Council on Life and Work and this moral unity representing churches of the whole world no doubt had a fine effect on the tense situation.

Since the meeting in Fanoe, Denmark, in August, the German Christians have grown determined, but so also have the Evangelical and Roman churches.

The Nazi contagion is spreading to other countries and with theological faculties "dismantled" in Germany (witness Dr. Karl Barth) control will be exercised until, as Dr. Barth said, "it was quite likely that only a remnant of the church would be left in Germany to exist, for a time at least, virtually in the catacombs."

The Church has spoken to dictatorship, but it must speak again and again. The whole Christian world is at stake on this issue.

Presbyterians Have Paper

WHEN James E. Clarke turned over *The Presbyterian Advance* to a group of liberal Presbyterians in New York and wished the new *Presbyterian Tribune* his editorial blessings, he acted as he has always done for the larger good. Nashville, Tennessee, home of his paper, will miss the old *Advance*.

Under the editorship of Edmund B. Chaffee (of Labor Temple fame) and the other Presbyterian Colleagues the new paper will make a broad appeal. While appealing to Presbyterians first, it will have a wider fellowship. It will not go too far to the left for the "big bad wolf" is waiting for "the three little pigs" of social agitation and if the wolf doesn't eat them, the deficit will.

Salutations editors. May your way be as easy as it should be, but your arm strong to uncover the news

which will gird the churches to higher idealism during these days of challenge.

Peace Be Still

Dear God, I am afraid!
As children small wake from a dream in fear,
Reach out to touch a loved one near,
So would I clasp thy hand tonight,
Would feel thy presence here.

Dear God, I am afraid!
Old forms and customs leaned upon for years
Are rocking madly on a wind-swept sea;
Foundations thought eternal, once,
Are crumbling in their insecurity.

Blindly we grope. The darkness holds no hope
Of harbor safe, or guiding hand to aid—
Dear God, I am afraid!

Thou who revealed thy mastery
Of storm-tossed waves on Galilee,
Speak Peace once more, and set the nations free.

JOCILE WEBB PEARSON

The Movies Go "Highbrow"

WILL HAYS has just sent us a list of the picture releases for the next few months and it looks as if the pictures have gone "highbrow."

America can never do things half-way. We swing back and forth from one extreme to another with rapid facility.

When the "campaign for decency" got well into a real swing, the picture people got panicky and then burst out into a campaign of propaganda to show they had cleaned house. We will have to wait a few months to see whether this is true.

Meanwhile, we are treated to such pictures as "The Little Minister" which gives Katherine Hepburn an entirely new characterization as Babbie, the gypsy girl. James M. Barrie called Miss Hepburn the ideal selection for this role. Anne Shirley (formerly Dawn O'Day) is seen in "Anne of Green Gables" and the National Council of the Teachers of English will be able to discuss the merits of this and other pictures in 20,000 schools.

The public is being tempted back to pictures with names both classic and ponderous—Dante, Shakespeare, Bulwer-Lytton, Dickens, Dumas, Tolstoy, Galsworthy, Stratton-Porter, Pearl Buck, Edith Wharton and George Ade.

Certainly any lover of good literature should find something to praise in the coming months among the pictures. It remains to be seen whether these pictures will chase the obscene, the salacious and the cheap clap-trap of the last few years off the celluloids. Let film estimates show their worth now by giving credit where credit is due.

An editor of the *Wilmington* (North Carolina) *Star* says: "The change, in our opinion, is not due entirely to the efforts of religious bodies and others to eliminate the objectionable. Rather there has been an improvement in the taste of the average picture goer."

From The Belgian Congo

The Mott Conferences And After

THERE are times when all of us manifest impatience when conferences are proposed, times when the supreme claim on us seems to be simply that we get on with our job. Displacement, expensive travel, and loss of time produce strong arguments against our attending, and our native inertia, our exaggerated sense of the importance of what we are doing, and our (slightly superior) contempt for "mere talk" come in and decide the issue. But I am sure that no one who had the good fortune to attend any of the "Mott Conferences" has any lingering misgiving about having wasted his time.

THE fellowship was rich and deep. There was no united Communion service in which we all participated, and this seems strange in the retrospect, yet truly our fellowship was with the Father and with His Son Jesus Christ. Eighty missionaries, representing fourteen Societies in Europe and America, had gathered in the interest of the Kingdom of their one Saviour and King, and their unity and fellowship were such as originated in the Upper Room and in the Church after Pentecost. "United Protestantism," our Chairman reminded us, "has never lost a battle," and the observation made us conscious with fresh gratitude to God, that our own assembly represented united Protestantism. There was not the slightest awareness of national prejudice or of denominational separateness. We were truly "all one in Christ Jesus." English was the language of communication, and our Swedish comrades were perfect listeners.

IN SUCH a fellowship, so wide, so deep, variety of experience and diversity of heritage produce no estrangement but rather contribute to the general enrichment. The manifoldness of the talents with which we were endowed and the many-sided activities in which we were engaged provided a vast gold reserve on which individuals could freely draw. The gifts and graces of all seemed to be at the disposal of each. The well of corporate experience and wisdom was deep, and those athirst for knowledge could draw and come again. The result was that missionaries who had been keenly aware of shrinkage in their own souls through excessive pre-occupation with their own piece of work and their own point of view, seemed to be transferred to spacious horizons and a land of far distances. There came into one's thinking an invigorating objectiveness. Hearing how others had tackled their problems, planned their work, distributed their forces, we felt the spur to fresh initiative and more adventurous strategy. It seemed that a thousand things were possible which we, sitting alone and under a juniper tree, had never imagined.

NOR was this sense of new and wonderful possibilities merely the fleeting emotional glow produced by the presence of a crowd. The impetus was not emotional but mental. It resulted from creative thinking. Almost more than anything, the memory retains an impression from this Conference of energised thought. We were lifted above ourselves to a higher plane of thinking than individually we ever occupy. Instead of listening, as at other conferences, to papers by competent people commissioned to do our thinking for us and expounding what we ought to think, we met in what Dr. Mott called "open forum" to do our own thinking together.

ARRANGED in a double ring after the fashion of a round conference, looking towards our Chairman, who with the president and the secretary of the Congo Protestant Council and the secretaries of this conference occupied the raised platform before us, we considered in turn seven important subjects. These were: Evangelism, The Indigenous Church, Education, Literature, Medical Work, The Training and Efficiency of Missionaries, and Cooperation. From the carefully prepared questionnaire dealing successively with each of these subjects, Dr. Mott read aloud the questions. Then on the floor of the house opinions were expressed, experiences related, experiments reported on, clearly and tersely (for our Chairman in his wisdom imposed a three minutes' limit to speeches). There was no room for woolly thinking or meandering talk. That does not, however, imply that there was no time for a laugh. What John R. Mott cannot abide is stagnation. As a chairman of much experience, he has the habit of moving on. Knowing the direction in which opinion was tending, and sensing the tendency of thought more quickly than those who expressed it, he could sum up matters in a few words, and then without loss of time engage our thoughts on another major theme. The sense of movement, of ground covered, was predominant, but none the less were we conscious that nothing was rushed. We moved as one body.

AFTER the expression of opinion and experience in this first general meeting, we went apart and met for one whole day in sub-committees. The third stage of the conference opened next day when all members met again in open forum. These reports were in turn read out, commented on, amplified, amended by the general opinion of the whole body of missionaries, and thus came to represent the group-thinking of four score delegated from fourteen missionary societies as they had been guided, inspired and energised by a master mind. The results were sometimes amazing to ourselves, and we realised the point of a saying of Bishop Gore which Dr. Mott was fond of quoting, to the effect that many of our unsolved problems remain unsolved chiefly for two reasons: "because we do not think, and because we do not pray." One came away from the Mott Conference with the strong impression that God had heightened the quality of our thinking and enlarged our capacity for thought.

ENRICHING fellowship and creative thinking: if a third characteristic of the Conferences need be added, it is spiritual vision. "Lift up your eyes and look on the fields" was what our Lord said. At the "General Consultation" we spent two days in assimilating the reports from the Elisabethville and Mutoto Conferences, and in co-ordinating their findings along with the findings of the Leopoldville Regional Conference in which we had lately been engaged. There resulted a report which we take to be applicable to the whole field of Congo. But our Lord said "Look on the fields," not Congo alone, but Angola and French Equatorial Africa. How glad we were that large delegations came from both these fields and gave so generously of their best, so that we saw their fields with their eyes. "Lift up your eyes and look on the fields," said our Lord. And then He hands to us the report of His survey. "They are white *already* to harvest." The test of everything will come as we go our way back to our several stations. Are we prepared to accept our Lord's own report and act on it? Or again, what shall we do with the vision of an indigenous Church that was granted to us? We may go home and put on our slippers, saying to our compromising selves, "The vision that he seeth is for many days to come, and he prophesieth of the times that are far off." On the other hand, we may launch out in a great act of trust and let God do a mighty thing during the next decade through the Church of Christ in Congo.

"WE ARE summoned," said our Chairman, "to great acts of trust." Perhaps the supreme act of trust that will be asked of missions and missionaries will be the yielding of themselves, and their prestige, to fall into the ground and die. Only thus, by our readiness to let our denominational and sectional labels fall into the background, shall we worthily serve Christ and the rising Church that will be called by no other name than His throughout Congo.

A. G. W. MACBEATH.

Who's Who

Two Christmas Poems by Raymond Kresensky are used by special permission of the author and appear in his book of poems "Emmaus" published by the Torch Press, Cedar Rapids, Iowa.

A. G. W. Macbeath is a missionary of the Baptist Missionary Society at Bolobo in the Belgian Congo. This article appeared in the October issue of the **Congo Mission News.** This quarterly journal of the Congo Protestant Council reported conferences held by Dr. John R. Mott and Dr. Robert M. Hopkins during the summer.

Alva W. Taylor, a contributing editor and professor of Social Ethics in the School of Religion, Vanderbilt University, Nashville, Tennessee.

Theodore Gerald Soares is minister of the Neighborhood Church, Pasadena, California.

John R. Scotford contributes frequently to **The Christian Community** and in this article draws attention to a growing relationship between ministers and laymen.

Pictures and material for the article "Ship Ahoy" have been graciously furnished by Orville J. Guptill of Bar Harbor, Maine.

E. Tallmadge Root, Westmore, Vermont, is a contributing editor. Mr. Root was a college mate of Dr. Griswold at Union College.

Jesse A. Jacobs is at present with the Cook County Bureau of Public Welfare, Chicago, Illinois.

Nora B. Cunningham, Chanute, Kansas, has been a frequent reviewer for **The Christian.**

Emerson O. Bradshaw contributes this third article in a series. Mr. Bradshaw is secretary of the Christian Education Department, Chicago Church Federation.

Bert H. Davis, Utica, New York, writes "Religion on the March, A Weekly Service to Daily Newspapers." This item on the Oxford movement is used by special permission.

Katherine Welden lives in Iowa Falls, Iowa.

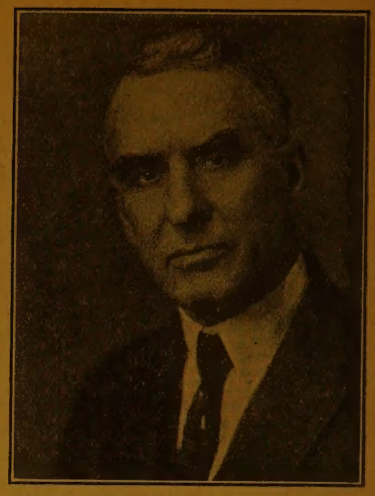
Joelle Webb Pearson, Des Moines, Iowa.

Marion Louise Bliss is a resident of Washta, Iowa.

Doris R. Beck, Kansas City, Missouri.

The New Deal for the Forgotten Man

by ALVA W. TAYLOR



Alva W. Taylor

WHEN President Roosevelt made his plea for the "forgotten man" he aroused hope in the heart of every citizen with social sympathies that at last the man would be put before the dollar in political and social economy. He has laid it down that no one shall starve, that unemployment shall be abolished, that a man has a right to a job and that no business has a right to exist that cannot pay a living wage. In ruling that the minimum wage law passed by congress for the protection of working girls in the District of Columbia was unconstitutional, the appellate court of the district said that the law in this land protected life, liberty, and property and "the greatest of these is property." Jesus asked if a man was not of more worth than a sheep; today he would ask if a man is not of more worth than a machine, a profit or a dividend.

Accomplishments of the New Deal

The New Deal has not solved all the problems of the depression but it has done more for the "forgotten man" than was ever done in a like time by any administration in history. It has saved a million homes from foreclosure, put not less than four million back to work, reduced the average wage earner's week from fifty to sixty down to from thirty-six to forty hours, raised the minimum for factory workers to $12.00 per week from any lower wage they once received, ranging all the way from as low as three and four dollars up, added a billion dollars to the farmers' income, increased factory pay rolls by 40% and taken not less than three million persons off charity and put them on work relief. It has saved thousands of banks and thus millions in small depositors' money, put several thousand families onto the land where they can earn their own food and be freed of all dangers of eviction and set up codes that offer a degree of protection for the humble and helpless wage earners that they never enjoyed before.

To Plow Under or No

IT WOULD require a volume to sum up all the benefits and the work done to secure these benefits! The constructive student of social welfare counts the benefits that have accrued through the New Deal to "the least of these"; the cynic and the selfish and the people of short vision talk only of the hardships brought to some in the course of the undertaking, of the great number yet unemployed, of all the interference with the "good old way" of every man for himself and the devil for the hindmost that brought on this disaster. The pessimist shouts "ten million are yet unemployed"; the optimist says "eight million have been given work." The pessimist grumbles over the codes depriving "a man of the right to run his own business in his own way"; the optimist cites the elimination of evils that are bound to follow from any such policy. The pessimist howls about the debt accruing from the cost of caring for the "forgotten man"; the optimist rejoices over the fact that millions of "forgotten men" have been cared for and points to the fact that a mere restoration of prosperity will pay the cost many times over. The pessimist fears fascism; the optimist rejoices over the hope that by providing for the victims of depression we may be saved from revolution. The pessimist decries the "plowing up of food crops when millions are in need"; the optimist asks him what he would suggest when he knows the millions who grow the food could not sell it for enough to pay for its raising and the millions who need it could not purchase it even then.

WE CAN cite, in the space of a short article, only a few of the constructive things done for the "forgotten man." The transient bureaus have on any specific day nearly 200,000 hapless individuals in their shelters, thousands of them girls and hundreds of them families. They are provided with shelter, given twenty-four hours of work per week on community projects, helped to get back home or found jobs, given medical care and kept out of crime. The sub-sistence homesteads have provided for or are preparing to provide for some half million families. They are helped to build their own homes, prepare their own gardens, given a minimum wage while doing so, and then furnished with a self-respecting way out of the calamity unemployment brought them. More than 800,000 boys have been given work and health in the CCC camps and as many of their families given the benefit of their wages,

while they planted trees, built roads and bridges, constructed fire hazards and started a reforestation policy for the nation as well as doing millions of dollars worth of other work on projects that contributed to the social good. Thousands of unemployed teachers have been enabled to give useful instruction to adults who welcomed such use of idle time as a means of improving themselves or learning a more skilled trade.

Yes—Waste and Graft

THIS is a very inadequate account of the things done for the "forgotten man." It has not been perfectly done. There has been waste of funds, graft in some places, inefficient administration all too often, malingering on the part of many beneficiaries and many evils have accompanied the good that has been done. The wonder is not that those evils have accompanied the doing of the good, but that they have not been much greater. To set up in the midst of a society, where the ruling method is for each to get for himself, such vast projects, and to be compelled, by their vastness and newness, to use thousands of administrators without experience in social welfare, and to do it all in the space of a few months on a scale never before attempted in human history, made it impossible to avoid the waste and ineptness. The wonder is that it has been so well done. To condemn it because of the unavoidable evils that got into it is like condemning humanity because it has shortcomings. Never, in the history of mankind, has so much been done and so well done for the constructive relief of millions who suffered from a calamity not of their own making. If, out of the undertaking, we can learn ways and means to prevent it ever happening again the cost and the waste incidental to it will be like a molehill of evil beside a mountain of good.

What Is The B'nai B'rith?

B'NAI B'RITH is the oldest Jewish organization, except synagogal, in the United States. It was organized in New York City ninety-one years ago by a small group of Jews who sought to advance their culture, render mutual assistance in cases of need, and remove all differences among them mainly due to their various national origins. That group has developed into an international organization—for B'nai B'rith now functions in twenty-nine countries. The Order believes that in cultivating the highest and the best there is in its members and in American Jewry in general, it is advancing the quality of their citizenship. It holds that the better the Jew, the better the citizen. B'nai B'rith in fulfillment of the opening phrase of the preamble to its Constitution "has taken upon itself the mission of uniting Israelites in the work of promoting their highest interests and those of humanity."

We prefer a person with vivacity and high spirits, though bordering upon insolence, to the timid and pusillanimous; we are fonder of wit joined to malice than of dullness without it.—HAZLITT.

Winsome Religion

Theodore Gerald Soares

WE ARE chary of the old word piety. It once was of deep and holy meaning, but has come to have an unctuous suggestion. And indeed this latter word was once of good repute, for unction was almost what we mean by inspiration. It is a sad indication of our human propensity to spoil what is good that noble words lose their quality. Pious people first became disagreeable and discreditable and then the word became debased.

BUT what expression shall we employ for that quality of life, that attitude of the spirit, that was called piety? Or are we sure we hold that old religious type in sufficient respect to care to have a noble name for it? It was a very simple faith in God, with no very adequate answer to all the difficult questions that can be asked about God. It was a sense of security, of guidance, of care, of an Eternal Love; and it was a feeling of devotion, of high moral obligation, of confidence in the sure goodness of goodness.

BOBBY BURNS was paying his tribute to piety in The Cotter's Saturday Night, for with all his weakness of the flesh and his withering scorn of hypocrisy, he knew genuine religion when he saw it; and his soul was bowed in reverence. That simple faith of the cotter that life was good, spite of its hardships; that God has given us great values in love, truth, kindness, honor, contentment; that the things that are seen are temporal and the things that are not seen are eternal—all seemed to the poet beautiful and holy. It was a winsome religion.

IT WILL be said that this is the emotional aspect of religion. We need not be afraid of emotion, though piety has an intellectual quality also, for it is thought about what is best. But it may be admitted that rationality while not absent, is not predominant in piety. We must be intellectual, we must wrestle with the difficulties and problems of religious thinking, we must have a creed that will bear critical examination. But man is more than a thinking machine. He has hopes, affections, aspirations, purposes; he has a capacity for God. Piety is the expression of that capacity. It is akin to the sense of beauty. We do not very much argue about beauty in nature, in music, in poetry and all the arts. Or if we do argue, we know that appreciation, the sheer experience of beauty, is more than what we can tell about it. The mystics have sometimes said that when one really has religion he does not talk about it. But everyone can see it.

PAUL told his friends to be "epistles known and read of all men." He meant that genuine religion is its own defence. There is religion in the world that is harsh and belligerent; other that is formal and repellent; much that is sentimental and offensive. Let us have more of that which our fathers meant by piety. When at its best it was exquisitely winsome.

Pulpit and Pew Converge

by JOHN R. SCOTFORD

ONE of the fortunate by-products of the depression is that ministers and laymen are getting closer together. The gulf between clergy and laity is growing less.

For some years the ordinary pastor has been a bit afraid of the business man. This arose partly from the artificial prestige which surrounded those who held economic power. With everybody bowing before the man of money it was rather difficult for the parson to hold his head upright after the fashion of Mordecai. So long as the accumulation of wealth was the common test of worth the minister was bound to feel somewhat inferior in the presence of most of his laymen.

Tact or Truth

ANOTHER cause for estrangement has been that the religious views of the minister have commonly been more advanced than those of his people. He knew about the higher criticism at a time when the laity commonly believed in verbal inspiration. He faced the social implications of the gospel while his deacons were still ardently devoted to rugged individualism in both theology and economics. It is quite likely that he voted for Norman Thomas at the same time that the chairman of the board of trustees cast his ballot for Herbert Hoover. The common hesitancy of the ordinary minister to share his more "advanced views" with the laity has promoted distrust on both sides. Excessive caution masquerading as "tact" has kept many a pastor from revealing the deeper aspect of his personal faith.

ON THE other hand, the layman has frequently had what appeared to be good grounds for drawing away from the minister. From the point of view of the business world the life of the clergy has often seemed remote. The judgment of the sidewalks is that most preachers are innocent and impracticable idealists who pass most of their days behind the shelter of stained glass windows. Many a layman has assumed that his pastor has no experience or understanding of the problems which confront him. The sheltered life of the minister has been a barrier between him and the laity.

Winter

The storm is dark and even noon is dark,
But storms go by; the air is sweet with frost;
The morning, crisp and gray, with all life lost,
Wears the strange fragrance of the summer's mark.
The birds are gone but still the silence rings
With crimson music when the sun goes down.
They call this winter—this brief gray and brown,
When blue turns crystal and a chill star sings.

I call this interval—when storm and cold
Shut in the firelight with high, clean walls,
And lingering with a poem book recalls
Beauty, time-tempered, from those ages old:
The swinging slant of suns through afternoons,
And evenings bright with slim and silver moons.

MARION LOUISE BLISS.

The events of recent months have done much to modify this situation.

Laymen Deflated

The business man has been sadly deflated. Society has discovered that wisdom does not have its ultimate abiding place in the councils of the bankers. Circumstances have conspired to take the captains, lieutenants and even the corporals of business down several pegs. The laity are not so sure of themselves as they were four years ago. And the humbling process through which they have passed has been good for their souls.

THE clergy have also had their troubles. Shrinking budgets have tended to crack the walls of security behind which they had been dwelling. The parsonage is not as secluded a place as formerly. Many ministers have faced harrowing periods of unemployment during recent months. Even those who have kept their jobs have had an intimate introduction to uncertainty. These experiences have greatly quickened their understanding of the difficulties which confront the laity.

THEIR common misery has brought the pulpit and pew closer together than they have been for many years. The gain has been something more than a matter of mutual sympathy and understanding. They are talking back and forth to each other with a frankness which was not known in pre-depression days. Recently the writer participated in a series of "conversations" in which the clergy and laity discussed their common problems. The question most often raised was "Is religion an essential element in life?" One layman went so far as to ask what return should he expect from his investment of money and interest in the church. The ministers countered with a rather plaintive query as to which aspect of the gospel should be given the major emphasis in a time such as this. They were anxious to find out what the laymen really wanted of the church. So far as religious interest was concerned, the laity seemed to be as well endowed as the clergy. In fact, one of my personal conclusions from these meetings was that there is a lot of very good "preach" in the pews which needs a more ample opportunity to express itself.

Pulpit Needs Pew

If Protestantism is to prosper ministers and laymen must get even closer together than the times

have yet brought them. The cornerstone of our faith is the Universal Priesthood of All Believers, and if Luther's great words mean anything it is that clergy and laity must share each other's religious life. We cannot expect to get anywhere so long as one conception of faith is cherished in the pulpit and another in the pew. Nor can the kingdom of heaven be brought nearer so long as ministers live in one world and laymen in another. In the words of the great hymn, it is a case of "all one body we." When ministers and laymen see eye to eye and walk in step with each other it will be a great day for Protestantism. If this is to be, each must share more fully in the experience of the other.

AT SOME time in his life every minister should earn his living in some other way than by religious work. His early adversities have been a great asset to many a pastor. Those who are so unfortunate as not to be born poor should go to some school like Antioch College where the students alternate between the world of work and that of books to the mutual enrichment of both departments of their lives. Although it is little short of a miracle for a man to drop out of the ministry for a period of business activity and then return to the pastorate, those who have had this experience report that it greatly broadens their understanding of the world about them. Our churches should encourage rather than penalize the minister who experiments with other callings.

Laymen Must Work

THERE is also need that the laity participate more fully in the religious life of our churches. Too many congregations hire the minister to take care of their religion for them. He does all the preaching, most of the praying and an undue proportion of the thinking. About all that is left to the layman is to teach in Sunday School and raise the budget. This is not a healthy state of affairs. By causing a reduction in church staffs the depression is helping to get the layman and more particularly the laywoman back into the picture. The less "hired help" the more lay responsibility is there likely to be. But our goal should be the participation of the laity in some degree in practically everything which the minister does. One does not need to be ordained to pray. Every church has men and women whose experience of life has equipped them for the cure of souls. Thanks to the training which our schools are giving, we have an increasing number of people who can make an effective public address. Why should they not be used in the pulpit? A large church in Kansas City has solved the problem of summer supplies both economically and happily by letting the laymen preach. They have something to say, and their appearance in the pulpit is enough of a novelty to be featured by the papers.

Each Must Share

Especially is it necessary that ministers and laymen share their ideals. In many instances each has been rather more progressive than the other suspected. An astonishing number of layfolk read *The Christian Century*. Even where complete agreement on such matters as the social gospel cannot be had the possibilities of frank discussion and mutual tolerance are greater than many people assume. Congregations are far more restive under the preaching of men who furtively conceal their socialistic tendencies than with ministers who frankly admit them. What use is there in a man preaching unless he gives voice to his more progressive convictions? And what profit is there in listening to preachers who are concealing some of their ideals? Mutual frankness between pulpit and pew might engender a few ructions, but chances are it would start some revivals. Realistic thinking and speaking are worth more to the kingdom of God than a drowsy sort of peace in the sanctuary.

OUR present troubles are drawing the ministry and the laity toward one another. For this let us thank God, and then press on toward an even better mutual understanding and common dedication to the purposes for which the church exists.

The Oxford Group

Bert H. Davis

Regular news sources have not furnished much information about the mid - summer international "house party" of Oxford Groupers at Oxford. A member of the staff has just furnished first-hand details. Following the Canadian gathering at Banff Springs Hotel in early summer, attended by the international team of Oxford Group leaders, a North American contingent of 300 sailed from Quebec for England. Meetings were held on the Empress of Australia for passengers, stewards, and crew during the trip across.

The 18-day house party at Oxford gathered recruits from 30 or more nations, representative of all races and nearly all professions. Nearly 5,000 attended, so that what had been planned for a single group meeting broke into four separate house parties, three located in colleges at Oxford and one in the Town Hall. Separate sessions for educators, physicians, and the unemployed were features of this year's central gathering, intended to plan "under divine guidance" a reawakening of vital Christianity which is expected to usher in a new social order.

Oxford Group terms and testimonies now have much in common with Labor Party objectives in Great Britain and the Administration's expressions on the New Deal.

"Any man who is not working for God nowadays is unemployed," said Jack Mills, who with five children lives in two rooms in Battersea, London.

A former motorcycle ace in the British Group's tent settlement, maintained during the Oxford international meeting, said: "The adventure of this life makes war seem positively dull."

One man at the unemployed camp had been on part-time employment for some six years. He paid the fare of a friend totally unemployed. Two months ago one of these men was heading a gang of racing tipsters, the other was an agitator.

Less is said this year in Oxford Group circles about the "lords and

(Continued on page nineteen)

Ship Ahoy!

ON AN outer island off the coast of Maine, a boy lay ill. Past mid-day his illness had suddenly become critical. The local physician had reached the limit of his ability to help. Only the hospital and expert surgery could save the life at stake — and the hospital was twenty-five miles across the sea.

Fortunately there was the telephone and every moment was precious. "Delay," the doctor said "would be fatal." With no commercial connection and the larger coastguard boats unavailable, the telephone was only an aggravation until some one thought of the SUNBEAM.

That father and mother will never forget the dark hours of that winter night as through snow and rain their boy was tenderly carried to the hospital where relief was swift and sure.

Light-Keeper's Daughter Names Boat

When miles of water intervene between the sufferer and professional relief even an ordinary mischance is invested with elements of tragedy. When those incidents occur which stagger the heart of the home, where every modern facility is at hand, how much more the weight of concern. It is easy to understand why when a name was sought for the Mission boat of the Maine Sea Coast Mission the daughter of a lighthouse keeper should have suggested "SUNBEAM."

Except for necessary re-conditioning this sturdy craft cruises the waters of the coast of Maine the year round ready for any service that ministers to the needs of the people of the most interesting parish in the United States.

EVERY imaginable party is to be met in her saloon. A dentist sets up his outfit and plies his trade. Room is made for the stretcher on which the desperately ill travel to a coast hospital. The same room may entertain a party of jolly picnickers, a group of earnest men and women on the way to institute or conference, a crowd of young people off to school; a mass of flowers behind the radiator and the saloon becomes the setting for a wedding; and most precious of all occasions here a table is erected for the celebration of the Lord's Supper.

The Coast of Maine

The SUNBEAM is only one of the features of the work of the Maine Sea Coast Mission — a fellowship ministering to over a thousand families scattered along the coast of Maine. There are the people who keep the three score lights in the First District, the families of the nine coastguard stations east of Cape Elizabeth, fishermen and their families living on the outer islands and in the isolated neighborhoods on shore, the families of casuals driven back to the coast from the cities and the waifs who wander to these isolated places for some reason or none looking for a living and a home. Without regard to race, creed or conventional distinctions, the Mission comes a friend and neighbor to them all.

The Sunbeam

PROFOUNDLY religious in spirit but above the devastating divisions which sap the energies of tiny places as well as large, the work of the Mission is emphatically undenominational. Its officers and directors are selected without consideration of their religious views and the members of the staff in the same way. With good will to all names or parties of religious purpose, "services" are conducted wherever a group may be gathered, on a sunny slope in season, in the kitchen of a fisherman's cottage, in a school house or a chapel, any place a meeting may be gathered is church to the leaders of this work. The "Christian Brotherhood of the Sea Coast" binds the fellowship together without interfering with church membership wherever it may be held. But the "offices" of religion are a small part of the activities of this work.

Social Needs First

There is no phase of the life of the people which is not the concern of the Mission. Its ministry is as varied as the need. Health, Education, Industry and all social problems engage the interest and efforts of the staff.

For the health of the people preventive work is consistently promoted. Hospitalization including clinical work in throat, dentistry and the like is carried on. Public health units are organized and supported.

The deepest mysteries of life are explained, and deepest problems of life are solved, not by thinking, but by living.—HAMILTON WRIGHT MABIE.

ALONG educational lines every possible effort is made to insure proper schools, the Mission cooperates in the employment of better teachers and by counsel, practical aid and scholarships keep a dozen or more young people in elementary and higher schools.

Practical contribution is made to the industrial situation by the encouragement of household crafts characteristic of the tradition of the people. Active assistance and co-operation with the fishermen and others are effective as opportunity offers.

Welfare and relief work of which the Mission House in Bar Harbor is the center is carried on. Besides other elements of relief, clothing went last year to over a thousand needy persons.

Christmas Cheer

A Department of Christmas Cheer with a Christmas list of nearly 2,500 individuals in 110 places on the coast is just another feature of this work.

THE Maine Sea Coast Mission began in the heart of a coast pastor, Alexander MacDonald. With his brother Angus MacDonald for twenty years the pastor of the Congregational Church, at Bar Harbor a beginning was made in 1905. From a tiny sloop and one man the work has grown and the service multiplied. To-day the staff includes a Superintendent, an efficient office secretary, three assistant pastors, two teachers, and two nurses constantly in the field and in summer expands by addition of many volunteers and short term workers.—In the past summer six ministers, a dozen teachers and a young doctor supplied the little churches of the coast or conducted vacation schools where they were needed, serving from one month to four.

ALL is done under an amazingly small budget but the cost of a boat like the very necessary SUNBEAM, salaries and other items roll up. From their meager incomes the people to whom the ministry is carried bear a share but it is only a tithe. Generous friends from all parts of the country have arisen to make the Mission possible. In these days of extraordinary demands the enterprise has continued only by the utmost self-denial and new friends must be sought to take the place of those who no longer are able to bear as great a share in the work.

Headquarters of the Mission are at the Mission House, 24 Ledgelawn Ave., Bar Harbor, Maine, and it is from this port that the SUNBEAM hails and the Superintendent, (for the past ten years) Orville J. Guptill, goes out in his capacity of missionary pastor to the neighbors in his wide parish.

Prize

The Nobel Prize for Literature for 1934 has been awarded to Luigi Pirandello, Italian playwright and story-teller. Mr. Pirandello was born in Sicily in 1867 and is at present living in Rome.

The Passing of a Leader

DWIN PICKETT FARNHAM was born January 21, 1849 in East Morris, Connecticut, and died June 4, 1934. He inherited the sturdy New England constitution and in boyhood drew physical strength from the soil and inspiration from the Litchfield Hills, which resulted in a sound body and clear mind that never failed him in carrying on his life's activities.

HE WAS educated at Suffield Academy, Brown University and Rochester Theological Seminary. His Pastorates were with the following churches: The Friendship Street, Providence, R. I.; The Warburton Avenue, Yonkers, N. Y.; The First Baptist, Salem, Mass. and The Community Church, Great Neck, L. I.

In 1903 Brown University conferred upon him the degree of Doctor of Divinity with these words, "Edwin Pickett Farnham, Class of '73, a Minister of the Christian Faith, a leader of City Missions in Greater New York, who with unstained record, and unconquerable hope, summons the Church to Advance." As he had just entered upon his work as Executive Secretary of the Baptist Church Extension Society of Brooklyn and Long Island, which he served from 1903 to 1916, these words came as a tremendous challenge to his spirit, stimulating his unquenchable enthusiasm.

THE Forward Movement so called was the outstanding feature of this period of his life. A committee with the Executive Secretary made a careful study of the needs of this vast territory. He was a pioneer in advocating the necessity for better housing, as of fundamental importance in any effective social or religious work among the hordes of immigrants who were then entering our gates a million a year. The following is taken from a report in 1905, giving the successful issue of this movement: "The purpose was to lift by united effort the strug-

gling churches in city and country out of debt and to place them once more and for all, upon the plane of possible success and victory. The future historian must write, 'The organizer, the wise man, the tactful leader, the statesman, the genius, who made this possible was Edwin Pickett Farnham, who came into the kingdom for such a time as this!' "

DR. FARNHAM came to Great Neck in 1917 and served as pastor of Community Church until 1929, when he became Pastor Emeritus, continuing, however, in active service up to the time of his death. During his ministry he extended a welcome to all, irrespective of creeds, and delighted in the broadening experiences of Community Church life. With a prophetic vision of its increasing service to the community, with rare faith and undaunted courage he undertook, at seventy-five years of age, to raise funds to build a Community House, not only to meet the needs for services of worship, but also to provide Sunday school and weekday activities. The culmination of his hope in the dedication and use of the present Community House, was one of the richest joys of his later years.

HE WAS for twenty-five years a member of the Brooklyn Clerical Union, composed of the leading clergymen of all denominations. On his eighty-fifth birthday, at the fortnightly dinner of the Union, he responded to congratulatory remarks by reciting the following poem:

"Gone, they tell me is youth
Gone is the strength of my life
Nothing remains but decline,
Nothing but age and decay.
Not so! I am God's little child,
Only beginning to live,
Coming the days of my prime,
Coming the strength of my life,
Coming the vision of God,
Coming my bloom and my powers."

ALWAYS he kept an active interest in various organizations. He was a member of the Ministers and Missionaries Benefit Board from its beginning, and Chairman of the Appropriation Committee for many years. Dr. Peter C. Wright, Executive Secretary, writes of him, "Dr. Farnham possessed a rare personality. His trained mind readily grasped ideas which were presented to it. The scope of his sympathies was broad. Persons of all types found a welcome place within his heart; he understood them, felt for them and with them and shared their thoughts and interests. Perhaps one of the most outstanding traits of his personality was his sense of humor, expressing as it did an insight and comprehension that turned the current of thought into harmonious trends of action."

FRIENDS young and old were appreciative of him while living, and their love and tender tributes keep his memory sacred. The following is an excerpt from a letter written by Dr. Walter Scott after his death: "I put side by side with my grief, congratulations that I have known so long, a man whose good and great qualities made him a man of mark in his generation, and would have fitted him for a high and honorable place in the New Age, if such might have been the ordering of life."

Books

In the Wrong World

Amaranth, by Edwin Arlington Robinson, Macmillan.

THIS, Robinson's latest poem, is a fantasy full of playful and tragic wisdom. It concerns "the wrong world" and the adventures therein of one Fargo,

"Who made himself believe he was a painter
Till Amaranth murmured one day in his ear
And he escaped. In his right world he learned
That God's good purpose was to make of him
A spring-clean unimpeachable pump-builder—
A foe to phantoms and a man attuned
To his necessities. . . ."

And who is Amaranth?

"He is the flower
That never fades. He may sometimes have murmured
Things in your ears. He is a mighty one
For murmuring, and he murmurs all the time
To all of us. But most of us who hear him
Believe we are mistaken and hear nothing
But the false voice of doubt, common to man."

IS AMARANTH a symbol of Truth or Disillusion? At any rate, those who look into his eyes see themselves as they are. . . .

THERE is terrible, grotesque humor in the dream-like experiences of Fargo. He visits the Tavern of the Vanquished and meets a group of

"Reconciled initiates
Who know that we are nothing in men's eyes
That we set out to be . . ."—as one describes them.

There is the musician who seizes every opportunity to play his own composition, admitting that

"It sounds like nothing now,
But once it sounded as if God had made it."

There are the miscast lawyer and doctor, the clergyman who chose his profession

"Because he liked to talk and to be seen
As one anointed for an elevation,
But he saw nothing that he could believe,
And one day said no more."

Lastly there is the poet who

"Cuts and sets his words
With an exotic skill so scintillating
That no two proselytes who worship them
Are mystified in the same way exactly."

The poem is too quotable. Little can be said *about* it—only the lines themselves can convey their wisdom and humor. Who can forget the authoress "who writes and writes," altho' the musician, who loves her, wonders if they two "were not worth more than art before it was a wall we built between us."

THE lady is content. She says "Let others live and let me write." One look into Amaranth's eyes, and she falls into a little heap of dust, her books crumbling with her.

There is also an aged inventor whom Fargo finds sitting on the grave of his wife, whom he had

"Loved more than life but less than science—
She knew the last;
The first I never told her."

He invites Fargo to go with him upon a ship to a place

"Where life will cease to be
The long mistake we made of it."

Fargo refuses.

"There was a dark eruption
And there was no more ship and no more sound."

THE poet looks into Amaranth's eyes and goes and hangs himself. The painter, after one look, slashes his canvas to pieces and rushes away to die.

But in the end Fargo escapes—or does he only waken?—from the wrong world into the right one—the world that is his world.

The poem is a delightful tissue of obscurities, but—

"Poets, whatever the end,
Should know a little more than most of us
Of our obscurities."

Nora B. Cunningham.

Christmas Hymn Stories and Others

WHEN Cecilia Margaret Rudin picks hymns, she goes to the most varied and yet classic sources for her choices.

In her book: "Stories of Hymns We Love" published by John Rudin and Company, Chicago, are to be found those intimate stories of the writers and composers who have given us the best in hymn music.

Luther's hymn, "Away in a Manger," starts the book. Miss Rudin says, "Luther loved to appeal to children, also. He chose happy tunes and fitted charming words to them. . . . The little cradle song, 'Away in a Manger,' which has been the delight of children all over the world, is thought to have been written for his small son Hans (John), for a Christmas Eve Festival, perhaps in 1530." A picture of the family singing together is given.

Miss Rudin does not over-tell her story. A wise choice of material makes any book live. This author is not over-doing her portraits.

"Hark, the Herald Angels Sing," "All Hail the Power of Jesus' Name," and "Silent Night, Holy Night," are among her choice stories.

"THE Tyrolese Song" as "Silent Night" was called for a quarter of a century until it was published comes from the Austrian Alps. From the remote town of Oberndorf came "Silent Night." Miss Rudin's story of Joseph Mohr, a devout young Austrian priest and Franz Gruber, the village schoolmaster and church organist, and their deliberate attempt to write "the perfect Christmas song" is narrative of first rate importance. This song, lost to the world until re-discovered, is now "the perfect Christmas song" for the whole world.

Children and choir groups will thrive on these stories. Family circles will find them full of real interest.

THE book treats of forty hymns and offers twenty-two authors and twenty composers. Reproductions of great paintings, and

Cecilia Margaret Rudin

the artistic set-up of each hymn and simple refrain at the head of each chapter appeals to all.

No sickly sentimentalism spoils this book. The stories are real and are handled with a simple but accurate knowledge of the values of balance, poise, counterpoint and a deft choice of the vital and worshipful details.

As a gift at this season it is well-nigh perfect.

R. E. S.

West Meets East

"INSIGHTS INTO MODERN HINDUISM" by *Hervey D. Griswold.* New York, Henry Holt & Co. Pp. 288.

THE very title may startle. "Is not Hinduism wholly false? Is not the sole task of a missionary to persuade individuals to renounce it and accept Christianity?" Yet, here is an honored missionary of the Presbyterian Board who, from the inception of his work, has been seeking such insight; and now would popularize it by this "objective," if not sympathetic, account of a score of Indian religious leaders, only four of them professedly Christian. He quotes Dr. Harry Emerson Fosdick: "There is no possibility of Indian religion escaping the influence of Jesus Christ, and there is no possibility of American religion escaping the influence of the great Indian faiths." The quotation appropriately opens the chapter on the one missionary described, "Praying Hyde," who learned to use the "prayer-room" and "carpet" as a most effective evangelistic method.

BUT it is by such mutual interpenetration that the Gospel has always won its victories. So Uhlhorn, in "The Conflict of Christianity with Heathenism," describes the process in the Roman Empire. It "was by no means an outward displacement, but an inward conquest." "The idea was no longer repudiated that Christians possessed something that the heathen lacked. Could not a rival to the Christ be set up? Even Celsus proposed a kind of treaty with the Christians." So today, as Dean Inge has said: "It is only necessary to read Mohammedan propagandists to realize how it is impossible to incorporate the whole of Christian ethics in the framework of Islam. The Christianizing of Buddhism is much easier. 'We Buddhists are ready to accept Christianity; nay our faith in Buddha is faith in Christ.' "

IT IS evident that approach to the adherents of other great religions, sympathetically and with readiness to learn from them, will disarm their prejudice and win their minds to consider Christian truths and ideals. But is this not a dangerous method? "Who ever knew Truth to be put to the worst in an open encounter?" said John Milton. Dr. Stanley Jones testifies that "Christ takes care of Himself at The Round Table!" History, indeed, proves that there are dangers. The Church compromised and carried over pagan conceptions and rites, such as those perpetuated in our observance of Christmas, and the Roman imperialism with its exaltation of war, from which we are now striving to free ourselves. But the remedy is to observe and teach the maxim: "Prove all things; hold fast that which is good!" and to use as the touchstone: "The Mind of Christ."

IF, THEN, this is the true technique of missions, such a book as this of Dr. Griswold is one that should be widely read and discussed in all our constituency. The first impression will be bewilderment at the unavoidable number of new names, new Hindu words, and strange philosophical ideas. But Dr. Griswold leads us through this, to us an untrodden wilderness, by the fascination of real and vivid human personalities. The opening sentences of each chapter skillfully introduce them. "College student, professor of Mathematics, sanyassi and Himalayan ascetic, laughing philosopher of Indian, and advocate of 'Practical Vedanta' in Japan and America — such was Tirath Ram in various stages of his colorful career." "A man by birth a Sikh, by conversion a Christian," who reminded the West of St. Paul and even of Jesus Christ, "this is Sundar Singh, India's Christian Apostle to the West."

SUCH lives prove how much the Occident may learn from Oriental Christians, and Hindus like Gandhi and Tagore. The book also astonishes by its revelation of the extent to which Christianity has already modified not only Hindu morality and social conceptions but Hindu philosophy. Its traditional idolatry and polytheism is being explained away. The trend of modern Hindu thought is clearly away from the conception of The Infinite as impersonal, to a true Theism.

E. Tallmadge Root.

The Quest for Faith

A Common Faith By *John Dewey. New Haven: Yale Press,* 1934. *Pp.* 87

PROFESSOR Dewey's views on religion have been variously interpreted. *The Christian Century* symposium on the question, "Is There a God?" drew him into the center of the controversy. This did not, however, evoke any thoroughgoing statement of the practical application of his views. *A Common Faith,* therefore, will be welcomed both by his opponents and his admirers as a more complete formulation of his thinking.

THE three chapter headings indicate the scope of the book: Chapter I, "Religion versus Religious"; Chapter II, "Faith and the Object"; Chapter III, "The Human Abodes of the Religious Function."

That there is a difference "between religion, *a* religion, and the religious," is the heart of his argument. What constitutes the religious quality? "The actual religious quality . . . is the *effect* produced, the better adjustment in life . . . not the manner and cause of its production." (p. 14)

"Any activity pursued in behalf of an ideal end against obstacles and in spite of threats of personal loss because of conviction of the general and enduring values is religious in quality." (p. 27)

THERE is no such thing as religion in the singular. "Religion is a strictly collective term." All peoples have had "a religion" but the differences among these are so great that "any common element that can be extracted is meaningless." (p. 8)

Man and nature cannot be separated:

(1) "The essentially unreligious is that which attributes human achievement and purpose to man in isolation from the world of physical nature and his fellows." (p. 25)

(2) "Faith in its continued disclosing of truth through directed cooperative human endeavor is more religious in quality than is any faith in a completed revelation." (p. 26)

The road to religious truth is the same as the road to any other form of truth. The method is the key to the quest:

(1) "There is but one sure road of access to truth—the road of patient, cooperative inquiry operating by means of observation, experiment, record and controlled reflection." (p. 32) "The *method* is the crux of the whole matter." (p. 32)

(2) "The fundamental question . . . is not of this and that article of intellectual belief but of intellectual habit, method and criterion." (p. 34)

(3) "Science is not constituted by any particular body of subject matter. It is constituted by a method, a method of changing beliefs by means of tested inquiry as well as of arriving at them." (p. 39)

DEWEY does not deny the practical value of the word "God" but insists that the term should not be used to designate "some kind of Being having prior and therefore ideal existence." (p. 42) There are value-making processes constantly at work in all areas of human experience. These are not one but many, but if for practical working purposes we desire to think of them as one, there can be no objection if we are aware of what we are doing.

(1) ". . . the only thing that can be said to be 'proved' is the existence of some complex of conditions that have operated to effect an adjustment in life, an orientation that brings with it a sense of security and peace." (p. 13)

(2) "Suppose for the moment that the word 'God' means the ideal ends that at a given time and place one acknowledges as having authority over his volition and emotion, the values to which one is supremely devoted, as far as these ends, through imagination, take on unity." (p. 42)

(3) "For there are forces in nature and society that generate and support the ideals. They are further unified by the action that gives them coherence and solidity. It is this *active* relation between ideal and actual to which I would give the name 'God.'" (p. 51)

(4) "Nor is emphasis upon exercising our own powers for good an egoistical or a sentimentally optimistic recourse." (p. 46)

WHATEVER one's opinion regarding Dewey's position, the questions he raises have very practical implications. They are especially pertinent with reference to the activities of the community church. To what extent is the minister justified in drawing a line between religious and secular? That is, should the social, recreational, educational activities be thought of as representing a lower set of values than activities conducted in the church, especially the Sunday services?

FOR years fundamentalist leaders have accepted much of the methodology and some of the theory of Dewey's educational teachings without giving clear thought to the philosophy which underlies them. Coe, Bower and other popular writers on religious education have taken over wholesale Dewey's philosophy. According to his philosophy, the religious quality in experience may occur quite apart from any connection with creeds, churches and supernatural sanction. The identification of religious values with "the creeds and cults must be dissolved." (p. 28) *Common Faith* is a clear statement of Dewey's faith.

Jesse A. Jacobs.

CHARACTER

ARTICLE THREE

By EMERSON O. BRADSHAW

THE third objective of religious education is character—"the development of Christian character." As stated by Jesus it is: "Ye therefore shall be perfect, as your heavenly Father is perfect." No one, of course, ever reaches this goal, but everyone may make progress toward it. Character development, therefore, is a lifelong process. Not only so, but it is a very tedious process. We slip and slide and skid, and, sometimes even turn-turtle before the stop lights of life. We all experience varying degrees of success and failure as we face life situations before we can be sure of ourselves.

WHY this "trial and error" method? Have we not been told at church from Sunday to Sunday what is right? Have not our parents lectured to us, words without end? Have we not read it in books; yea, even in the Bible? So also had we been told how to drive an automobile. We had observed others skillfully manipulate the controls. We had seen how beautifully the car performed at the hands of an experienced driver. But lo! how poorly it behaved when we began to manage the controls. While the preliminary information about driving helped, it did not keep us from making every possible error until we had mastered the art.

EVERYONE knows, therefore, that skill in driving cannot be lectured into the learner. It is also well known that we must not expect perfection from the start, regardless of method; but few there are who know that we cannot inculcate skill in right living. Even our preliminary information about the good life is faulty and exceedingly meager. But it is tragic, indeed, to see children and young people without experience and almost without information, facing the "traffic jams" of real life unattended by skilled and understanding character technicians. We force them to manage themselves on the crowded highways of life before they have gained experience on the quieter side streets of human experience. No wonder they make mistakes. The wonder is, that they come through as well as they do.

HERE are some of the problems which they meet out in real life — problems which make or break Christian character: how to feel lovely toward unlovely people; the necessity of returning good for evil; the importance of loving one's neighbor as oneself; the Christian art of looking upon other people without lusting after them; how to appreciate what other people have without trying to appropriate it; what to do when the conductor overlooks punching one's ten ride ticket, when he passes a thirteen-year-old for half fare; when the cashier gives one a dollar too much change; when one is offered a bribe; what to do when confronted with opportunities to render overt acts of Christian service; how to respond to appeals to help create a warless world and a Christian social and industrial order; how to maintain a working relationship with the world-wide interests of the Kingdom of God.

CHARACTER, from this point of view, is not a static thing. It involves dynamic living, dauntless decisions, sacrificial services and Christ-like attitudes. It is of inner motivation, of resolute purposing; and includes an overwhelming sense of the absolute. "This one thing I do," is the watchword. The truly righteous are swayed by guiding principles of conduct. They are steadied by settled convictions concerning right and wrong. They are steered in their course by a fixed philosophy of life. Christian character, therefore, is gradually integrated with our very existence, and is not a thing we can put on and take off as we do a cloak.

Let J. G. Holland's beautiful poem, "God Give Us Men," serve as our conclusion:

God give us men. The time demands
Strong minds, great hearts, true faith and willing hands;
Men whom the lust of office does not kill;
Men whom the spoils of office cannot buy;
Men who possess opinions and a will;
Men who have honor; men who will not lie;
Men who can stand before a demagogue
And damn his treacherous flatteries without winking;
Tall men, sun-crowned, who live above the fog
In public duty and in private thinking!
For while the rabble with their little creeds,
Their large professions and their little deeds,
Mingle in selfish strife; lo! Freedom weeps!
Wrong rules the land, and waiting Justice sleeps!

Pith And Point

"The Christianity which is based, or ought to be based on that last commandment of the Master, 'Love one another; by this the world will know that ye are my disciples, if ye love one another'; the Christianity which is, above all else, the religion of love and which ought to unite men in all things, cannot separate them when they pray."—The Religious Problem in Latin American Culture.—By *Julio Navarro Monzo.*

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The Story of Service

Minister Sails

About 25 miles off the shore of Venezuela, on the Island of Aruba in the Dutch West Indies, a new Community Church is being established. P. W. Rishell of Norwood, Massachusetts, has been called as the new minister and has now sailed on the S. S. Paul H. Harwood to the island. Aruba, which a few short years ago was identified only as one of the many little islands of coral and volcanic lava formations that dot the Caribbean Sea, is now an energetic, modernized community, having grown to amazing possibilities since the advent of the Standard Oil refinery which is the one industry of the island. The population now consists of 1,000 adults and about 400 children. The lay people are ready to support the work of a real Community Church in a fine way and have already provided a new parsonage which is awaiting the arrival of their pastor. Mrs. Rishell and their two children are planning to follow in a few weeks. A Sunday School had previously been established by the people.

Mr. Rishell was recommended by the Community Church Workers to Mr. W. C. Colby, an official of the Standard Oil Company of New Jersey, who has been acting as their representative in America in assisting to fill this important position. Mr. Rishell received his education at the Pennsylvania State College and Boston University School of Theology; with graduate study in Social Ethics and Philosophy at Harvard University. He has been pastor of the Methodist Church of Norwood, which recently merged with the Universalist Church to form the United Church of Norwood.

The Lamp, published by the Standard Oil Company, at the conclusion of a description of Aruba, says: "So on this tiny coral island in a Paradise setting the traveller now finds a thriving center of modern industry created by the magic of oil, a curious blending of present day efficiency with the soft beauty of the South Seas and the gentle charm of their native inhabitants."

Pageant

The play, "He Hath Great Possessions," was presented to a large audience by the Federated Church of Blue Mound, Kansas. R. D. Dierdorff has been minister here since January, 1932. The play was directed by Mrs. Dierdorff. Many expressed the opinion that it was the most impressive religious play ever presented in Blue Mound.

Called for Vacancy

Milton A. Bierbaum has been called as minister of the Community Church of Flossmoor, Illinois, and has already taken up his duties. Mr. Bierbaum is a graduate of Chicago Theological Seminary. He served for three years as pastor of the Congregational Church at Ault, Colorado, resigning last spring to take some additional work in Chicago while looking for re-location.

New Church

The Northfield Seminary Church has been established on a community basis at the Northfield Schools, East Northfield, Massachusetts. This is under the direction of Chaplain Harold B. Ingalls and is believed to be the only student-faculty church in the preparatory school field. This is the seat of Moody's wonderful work at Mt. Hermon School and Northfield Seminary.

Ideal Pastor

O. J. Randall, minister of the Potomac Heights Community Church, Washington, D. C., had an interesting day using for his morning sermon topic: "What is an Ideal Pastor." In the evening three lay people, Wiemer Sparrow, Mrs. C. A. Ludwig and Robert M. Charles, spoke on the subject: "What is an Ideal Layman?"

Rural Federated Church

The Twentieth Anniversary of the founding of the Federated Church of Sterling, Massachusetts, was celebrated on November 20. Addresses were given by Ralph Timberlake, president of Massachusetts Congregational Conference; E. B. Dolan, field secretary, Massachusetts Baptist Convention, and Mrs. Hilda L. Ives of New England Town and Country Church Commission. Representatives of the constituent church groups who helped to bring about the federation in 1914 spoke. During the twenty years there has never been a division on denominational lines and no one dreams of going back to the old way of separation and rivalry. The church has 200 members, many of whom take an active part in agricultural, social and educational life of the community.

At an outdoor service on a beautiful June afternoon, the minister, Kenneth C. MacArthur, immersed four boys in a pond and the communion was administered to about 90 persons who sat or stood on the grass. The minister also sprinkles in the case of persons uniting with the Congregational side of the Federated Church.

Mr. MacArthur is president of the Farmers' Club and is on his tenth year as local leader of an Animal-Husbandry 4-H Club. He has also been active in the grange and has served as chairman of the school committee. He has twice

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Mrs. Daniel A. Poling, President; Miss Anne Seesholtz, Executive Secretary and Director of Indian Work; Miss Edith E. Lowry, Work among Migrant Children; Miss Adela J. Ballard, Western Field Supervisor.

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spoken for the milk producers before legislative hearings at the State House in Boston. He helped organize the Sterling Community Council which represents 18 local organizations to confer on matters of common interests and to avoid conflicts in dates. The town was chosen as a place to work out the recommendations of the White House conference on Child Welfare.

Men Attend Church

The Masonic Lodge of Mountain Lakes, New Jersey, has been invited by Walter A. Scholten, minister of the Community Church of Mountain Lakes, to attend church in a body on December 9. Masons and friends will assemble at the Masonic Temple for breakfast preceding the church service.

Holy Land

A Holy Land Pilgrimage under the personal direction of Thomas Anderson, executive director, and Dr. Herbert L. Willett, cultural director, is planned for June 14 to August 19, 1935. This is an opportunity for ministers, teachers, members of churches of Greater Chicago and their friends to visit the lands of the Bible under auspices which provide intelligent and authentic interpretation of their history and culture. It is not a commercial enterprise. Any financial returns accruing from the tour will go to the treasury of the Chicago Church Federation which is sponsoring the tour as an extension of its religious and educational work. Address all inquiries to the Chicago Church Federation, 77 W. Washington Street, Chicago.

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In Memoriam

The Christian Community learns with deep regret of the sudden death of Dr. Walter S. Athearn at the Hotel Statler, St. Louis, Missouri, on November 13, following a heart attack. Dr. Athearn was president of Oklahoma City University and was 62 years of age. Dr. Athearn was author of several books relating to the field of religious education. He was a pioneer in this work and established the first department of religious education for college credit in the United States.

Send Them In

The Committee on Insurance and Annuities of the Community Church Workers of which H. Lincoln MacKenzie is chairman, is anxious to have all ministers or leaders who have received details through the mail regarding the Plan of Insurance return the filled-in questionnaire as soon as possible. Send it to William G. Schram, secretary, 419 Fourth Ave., New York City.

Vassar Church

A rabbi and a Negro minister, in addition to representatives of various denominations, will speak during the year at the Vassar Community Church. Students at Vassar College are showing a revival of interest in religion. More have enrolled in courses in the religious department than ever before. This church is non-sectarian and is administered by a student committee, with *ex-officio* members, including Henry Noble MacCracken, president, and the head of the religious department.

New Leader

Herbert Walton Blashfield began his new work as minister of the Whitefish Bay Community Church, Wisconsin, on November 1. Dr. Blashfield was formerly director of the Wesley Foundation at Madison, Wisconsin.

Merger Calls Pastor

Rev. Mr. Welch of Rockland, Maine, has been called as pastor of the new Federated Church of Rochester, Maine, which is a merger of the Universalist, Congregational and Methodist churches.

Socials

By the Federated Church at Swan's Island, Maine, a social was conducted each Saturday evening for several weeks, often with 150 persons attending. Ronald H. White supplied this church during the summer.

Community Ideal

At Stonington, Maine, the Federated Church makes good use of its buildings by using the Congregational Church during the summer months and the Methodist in the winter. John Fitspatrick has been pastor for almost four years, and the church is serving the community well.

Inter-Religion

A team of the National Conference of Jews and Christians, consisting of T. Lawrason Riggs, chaplain of the Catholic Club of Yale University, Everett Ross Clinchy, Presbyterian minister and director of the conference, and Rabbi Morris R. Lazaron of Baltimore during January and February will make a goodwill tour of the Southern States.

In London

Dr. Albert Schweitzer preached on "Forgiveness" to a capacity audience in the Guildhouse, London, at which time the interested listeners gave an offering of 78 pounds for his hospital work in Africa.

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carries on educational missions to a needy people. Its work has been investigated and endorsed by competent people sent out from the United States. Dr. and Mrs. E. L. Humphrey have spoken in many community and federated churches, and many of these churches contribute. Write for particulars to

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Religious Digest

The Carillon of Breda

By Kamiel Lefevere

Bells—low and resonant
Like the deep spell of
Wise men's thoughts . . .
E. CHAMBERLAIN

BREDA is one of the large cities in the province of Noord-Brabant, in Holland. It dates far back into history, and already in the year 880 it was encircled by high walls for protection, and named a city. Known as an ancient fortress, it is bound to have a colorful history.

The Cathedral of the Blessed Virgin, with its lofty tower, is a thirteenth century masterpiece of pure Gothic architecture, widely known for its treasures and artistic monuments, although many of them were destroyed, stolen, or damaged during the many sieges and battles by foreign invaders during the following centuries.

The Tower, one of the tallest and most perfect Gothic examples in the Netherlands, originally had a different spire, considerably higher. It collapsed during the night of January 16, 1457, known as St. Marcelisnight. It took from 1468 to 1509 to rebuild it. Its first bells were cast and installed in 1503, followed by six larger bells in 1511, the largest of which, by the name of Salvator, also called Roelant of Bom, weighed 10,000 pounds. In 1694 lightning struck the tower and destroyed it completely, causing all of the bells to crash through the roof of the church, like a mass of molten metal right out of the furnace.

Once more the rebuilding of the tower was started until in 1723 a complete set of bells was again installed. They were removed in 1931, to be replaced by a new and better tuned carillon. This new carillon, given by the people, numbers 46 bells, the total weight of the bells being 20,767 pounds.

A mighty expression of colorful tradition, so old and yet new, in the voice of the bells is here again a fine example of unity and artistic spirit, with the whole community life as one body presenting the city with a new carillon, the soul of community life in song and harmony. — *The Riverside Church Monthly.*

Episcopalians Point the Way

By Charles S. Bolster

THE recently announced action by Trinity and Emmanuel Churches in Boston furnishes a stimulating example which should be taken strongly to heart by certain churches of other denominations, notably our own. It is a matter of some concern to certain Unitarians that Boston should be so heavily endowed with Unitarian pulpits, resulting in unwarranted over-lapping cost. No sane practical reasoning can justify the continued aloof existence of Arlington Street Church and the nearby First Church in Boston on the one hand, or the Church of the Disciples and the similarly proximate Second Church in the other. What is true of Boston is true also of other "centers" of liberalism, such as Hingham, Massachusetts, which although a town of less than seven thousand inhabitants, continues to attempt to support three Unitarian churches!

Let us not feel so bound by traditional prejudices that we allow ridiculous situations to continue, justified only by our un-Unitarian unwillingness to yield. Let us rather emulate, at least in part as the Episcopalians have done, the successful merger of two of our own churches, referred to above, which has happily resulted in one stronger church, and in a marked strengthening of the common ties of tradition.—*The Christian Register.*

Spiritual Needs in this Time of Crisis

By Edgar J. Fischer

THERE are few who would deny that we are now living in a time of acute crisis. Some few years ago General Smuts declared that "humanity has struck its tents and is once more on the march." More recently that keen observer Walter Lippmann said that this is a "very dark moment in the history of mankind" and that "the heart of the crisis is in the will and purpose of men." We are apparently living through the passing of an old order, and man is at a turning point. How the corner is turned is of tremendous importance. What is the spirit and promise of the new order toward which we are heading? Socialized individualism, a kind of paradox, is an urgent need in helping us to turn the corner sanely. The individualism of the past has been too crassly selfish and unmindful of social responsibilities. Our individualism must be teeming with spiritual content, a spirituality that uses the individual for social ends. As individuals we must have a religion that beautifies and improves private and public life, that stirs to love and refuses to degrade

Interlude

THE sky, pale pink and orchid
In the twilight hush;
Tall buildings limned in purple
Against the west sky's hush—

A QUIET, restful time is this,
An interlude of peace,
When all the earth seems hushed and still,
And day's harsh noises cease.

A TIME when Nature stops to pray
At close of day and dawn of night,
An hour of solace for the soul,
Before God's stars blaze forth in light.

DORIS R. BECK

itself by the hatreds that are so prevalent today.

It seems obvious that we must somehow secure effective socialized virtues, such as cooperation, service and social responsibility. We must somehow fulfill the spiritual demands of true religion. Instead of making a religion out of nationalism and racialism, we must put religion into them, so that these aims and purposes become more worthy of our human intelligence.

As one considers the lives of great personalities, who have been marked by spiritual power, there are discovered certain guide-posts, which they held in common, that should be of value to us in our crisis. One of their qualities was a personal faith in God. It is this spiritual culture, practised by those who have attained spiritual power, that is needed today.

This crisis will be surmounted when there are enough individuals spiritualized for the task.—*World Unity.*

Misprints in Bibles

VARIOUS names have been applied to editions of the Bible containing misprints. Collectors know them by these names and a few of them are as follows:

"Breeches" Bible (The Geneva Bible), 1560, reading in Genesis III, 7, "They sewed fig tree leaves together and made themselves breeches" (aprons). "Adulterous" or "Wicked" Bible, 1631, with text, "Thou shalt commit adultery," printed by Barker. "Treacle" Bible (the Bishop's Bible) 1568, reading, Jeremiah VIII, 22, "Is there no tryacle (treacle) in Gilead." "Printers'" Bible, about 1702, reading Psalm 161, "Printers (princes) have persecuted me without a cause," a most humorous interpolation, as one authority points out, which must appeal to all translators. "Placemakers'" Bible, sometimes satirically called the "Whigs Bible," 1562, reading, Matthew V, 9, "Blessed are the placemakers" (peacemakers). "Vinegar" Bible (Clarendon Press, Oxford 1715), Parable of the Vinegar (Vineyard) over Luke XX. This is the last date of Bibles appealing to collectors. "Ears-to-ear" Bible, 1819, reading, "Who hath ears to ear" (hear), Matthew XIII, 43. "Discharge" Bible, 1806, reading in Timothy VL, 21, "I discharge (charge) thee before God."—*The Churchman.*

Community Gardens

Vegetables which would have cost them an average of $65 apiece, if purchased in the market, have been produced this season by nearly 900 unemployed, or part-time employed, miners and smeltermen of the Miami, Arizona, copper district, in the local community gardens. This experiment which is attracting much attention in Arizona was started in 1932 when the Consolidated Copper Company laid out 350 plots, each 40x70 feet, for its employees. — *Christian Science Monitor.*

The Oxford Group

(Continued from page nine)

ladies," the business leaders, and the professional men and women who have been conspicuous converts of the undenominational, non-theological movement for personal spiritual reconstruction. Episcopal ministers and bishops are still prominent in the leadership. Dr. Frank N. D. Buchman, plump and genial American Lutheran minister (who pronounces his name "Bookman"), founded and still amiably leads what has become a world-wide movement in Christian prayer and testimony, commonly found until recently among the college group and "upper crust" folks in general.

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A Journal of Community Religion

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